

5-9-67 Tues.

Must Remain in  
Transcription Room

Good. Again, a kind of a semi-open meeting. When it is semi-open, I don't talk too much, <sup>because</sup> at least not in any kind of a lecture. We talk about questions and answers... <sup>and</sup> that I think is necessary because this will be the one real meeting that we will have in Seattle, I'm sorry I have to go back again on Thursday, but there are a few other things that have to be done in San Francisco still. So, - I listened to the last Friday. Also to Tuesday of last week. There were three new people. Who were they, last Tuesday? Who were the three

new. - you were one?

voice: Yes?  
MR. N.: YA?

Andy: Dale Hart, Ruth McDonnel, and Mike Iller.

Mr. N. Where's Mike - Oh. Ahhhh. ... <sup>we had</sup> see we knew ~~before~~ to wait for someone.

And there were some questions on that tape. Maybe you can bring them up.

Maybe tasks. Maybe you have done some work. <sup>Maybe</sup> You have brought it to some

kind of results that you cannot explain or <sup>for</sup> which you need some back-ground, or

maybe some of the ideas are not entirely clear, you may need some elucidation;

and in any event you may want to talk about it because sometimes in formulating

that what may be partly a question and partly a concept, <sup>it</sup> may help you in the

formulation really to become clear about it so that you can do something

<sup>with</sup> it. But of course it's <sup>ob</sup> obvious that whatever you have as data or

information or anything that you now know about work, <sup>that</sup> the emphasis is

always work. And it is not theory, it is not gathering data for yourself or

having a good insight of how <sup>removed from tape because damaged</sup> this and that is related to each other, <sup>it</sup> it is a

question of practical application in your daily life. The idea is as you

know, to try to become conscious, and it is a terribly difficult thing to ~~that~~

become conscious in the midst of an unconscious world. And the question of

this unconsciousness is not always understood because you think it is a

necessity and <sup>that</sup> it is obvious from some of the discussion <sup>5)</sup> that you <sup>are</sup> going to

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A.Y.

change your present unconscious state into a conscious one. <sup>That</sup> ~~It~~ is not true. What ultimately might happen of course is <sup>that</sup> ~~you~~ one hopes one becomes conscious, conscientious, and also that one has a ~~will~~. But the steps towards it are not at all that you are changing that what exists at the present time into a new kind of a functioning. So get clear about that. Because we talk about "I", and "I" has something entirely different from anything that you have at the present time. And <sup>W</sup> ~~then~~ we say that this little "I", even if it is small, in principle is a kind of an instrument that is based on objectivity, you introduce a new concept which of course is not in a subjective world. And for which at the present time you only have a thought and a ~~wish~~ that you could become conscious, that you could become objective. And that many times the difficulties that you run into is that you consider your present state as something that ought to change over. Your present state will not change. Not immediately. And it will never change directly by any kind of an activity on your part. All that you will try to do when you try to wake up is to establish something that does not exist now, we call that "I", which has a very definite functioning, and mostly in the beginning, devoted to trying to be an objective faculty which then you might say observes and collects data about your unconscious state. And this unconscious state is still the way you are in daily life, with all the different functions, everything belonging to your personality, and it continues in exactly the same unconscious state. The difficulty of trying to establish something that is objective in the midst of that what you are so used to and with which you live and which really constitutes ninety-nine percent of yourself, is exactly that in that kind of surrounding, even this wish of wanting to have something objective is not easily realized, and the actualization of actually the formation of something that starts to function in an objective sense regarding that what you are as a personality, indicates of course that there has to be a separation of some kind in which

for the time being<sup>4)</sup> you have to assume, and you also have to do as if, this little "I" starts to exist; and although your efforts in the beginning will of course be subjectively tinted, that gradually out of these kind of experiences of an observation recording that what you are as it, that is as a personality, will enable this little "I" to grow further and start to function in a different kind of a way. This I think you have to be very clear about in all discussions because many times you talk about wanting to change your unconscious state. Leave it alone. It will be there, it will change ultimately, under the influence of something that is of a higher and a different kind of a quality, and as I say, if "I" actually becomes sufficiently grown up, that<sup>it</sup> is not only a faculty but actually becomes an organ which then starts to function in an objective sense, that in the presence of that kind of objective something of a different level and higher than your unconscious state, then of course that will have an influence on the condition of your unconsciousness; like exactly as if the sun is in the presence of snow, that the snow will melt, unconscious states in the presence of a conscious state will also change and then will gradually adapt themselves to a condition of consciousness, and not any longer continue in the direction of unconsciousness. So, when you now realize that the question of Work involves the possibility and also the experience of knowing that something is different and at the same time that something is not different and that the "I" means an addition to that what at the present time you possess, then you see that there is a separation between two things: one, trying to function in a conscious manner, and the other continuing to function in the regular way which it always is doing and has done. We simply say there is a difference then between "I" and "it", and whenever you now try to describe "I" for the time being "I" is nothing else but a little recording machine, gathering data about yourself, about "it"; we say, "Looking at it". But not looking with eyes because the "I" is not that kind of an organ as yet. It has no eyes. It is an "I". It means that this "I" has a possibility of becoming aware of the

existence<sup>e</sup> of yourself. That is all. It is <sup>a</sup>~~is~~ recording of a fact, of "it", <sup>you</sup>, your personality, existing, and your personality functioning in the ordinary way is now being observed by this little "I" and the "I" makes records of it, as if it<sup>is</sup> gathering facts about yourself, which facts, since they are objective, are truth. There are not many of them in the beginning, the little "I" is too small, you don't know how to feed it, you don't know what to continue with and how actually to maintain it, and the influence of your unconscious state is deleterious to the existence of "I". So you<sup>are</sup> in a tremendously difficult position in trying to create something in a surrounding that has an enormous amount of animosity and surely no friendship and no help whatsoever, and that in that sense that whenever you wish to Work, and Work on yourself, that you are up against it because you are going against the grain, you are doing something ~~unnatural~~ unnatural, something that does not belong primarily on earth, and it has to do with the existence of yourself which has a quality also not necessarily of this earth, and the sole reason for that is that that what has to be developed is something that the person is interested in in order to grow and <sup>e</sup>evolve from the condition in which he finds himself on earth. And <sup>that</sup> in that sense, that what can develop in man has to be of that kind of a quality, wishing to evolve, and the realization <sup>that</sup> ~~the~~ such evolution is necessary because he finds himself in two ways bound to earth. One is, that as a person living on earth he has become part of it, and the earth, and mother nature, is not willing to give him up because he has a certain function to fulfill on earth, and that was the reason he was<sup>s</sup> born. And in the second place, that what is really man, and should be and should have been<sup>and</sup> stayed that way when he was born, is because of his education covered up with a great deal of -let's call it data- belonging to earth, which are very useful for the existence, <sup>that is</sup> ~~of his~~ life at the present time the way he has to live here, but that in reality, the aim of man in his evolution should be to develop something, we call it a spiritual form of his life, or perhaps his inner life, or sometimes his essential being, which then

should be free<sup>r</sup> from the bondage of earth. And that the whole purpose of wishing to develop consciousness is really to hasten the process of becoming free from that what now binds you instead of having to wait until you die. And it is usually the bondage of your body, your physical center, which prevents you from doing the things that you ought to do, and even at that you don't know that you ought to do them because our education is not adjusted in that direction, we are mostly, surely 99 percent, interested in making a good life on earth and becoming a good <sup>kind of a</sup> man. So there are two things involved. One is the possible evolution of man, you might say to try to get away from earth as soon as possible and to unite spiritually if he can with that what is of a higher kind of a nature, since it is also in his nature that he should be united with that what is higher. This question of evolution of <sup>c</sup>ourse is inherent in a man when he is alive because then he wishes to grow. If he has no desire, no particular ambition, <sup>and</sup> no aspiration, then he is not alive, ~~He~~ is already dead although he may be walking on earth for a long time, he will have to stay in that body, and simply he will do whatever is required as far as ordinary laws are concerned of unconsciousness, but he will not have a chance then to develop in a certain direction by developing that what at the present time is covered too much, and about which sometimes he is ashamed. Because it is not as yet acknowledged that a man consists primarily of two parts, one of his body, and the other as represented by a possibility or at least the potentiality of his emotions. And by emotion now I mean the motivation for the conduct of his life in relation to that what he is on earth as represented by earth as part of that what is the solar system for us and that what is inner life in him in which the solar system and the sun is represented <sup>by</sup> symbolically ~~as~~ certain parts of himself, so that the growth of man is dependent now with starting with what he has, trying to grow in a surrounding which is not very conducive, and at the same time fulfilling his function and responsibility in answering you might say to

that kind of a call from higher up telling him to get busy and to evolve and work for a living. Maybe that is another way of looking at religion, but in any event whatever is your particular insight or whatever concept you might have <sup>about</sup> ~~the~~ God or about spirits or about angels or about heaven, about the here-after or whatever it is that you consider within yourself as something that is worthwhile and of more value than that what is on the periphery; <sup>then</sup> ~~also~~ of course for that reason, it doesn't matter what kind of words you want to use, something is in man which aspires to become something else and if possible of a higher nature. That I think is inherent in the definition for man, if he doesn't have that he cannot have any particular interest in wanting to grow, and then if he hasn't got that kind of an idea about himself and he's satisfied in his smugness the way he is, then naturally Gurdjieff or ideas about objectivity have absolutely nothing to say. <sup>A</sup> ~~The~~ person who is on earth in the way he is and satisfied who has no question marks, who has no particular problems, who is really accepting everything simply the way it is and <sup>leave it</sup> ~~when~~ to Mother Nature or determine it in accordance with what he thinks he is astrologically, that nothing can be done about it, of course after some time he will follow the line of least resistance and gradually go down, I wouldn't say, "Down the gutter", but in any event he will continue the way he lives and he will die, simply and -you might say- return to dust. Because very little of his spiritual existence will <sup>Even</sup> remain in existence, and its still question <sup>is</sup> ~~is~~ if after he dies it still will have his name. So we talk in Work about desires of a certain kind. And the desires have to be very qualified because they are not ordinary mundane desires of the satisfaction of one's self on earth the way we are and to make <sup>little better</sup> ~~a~~ living or to be able to get along better with other people, that has to do with an inner state, and the desire for man when he has problems is that he wants such problems solved. And that the motivation for Work, he realizes then very definitely that he is as he is and quite incomplete the way he is and that there is still a tremendous amount of work to be done. Now I want to say these as principles so

that you won't forget them. And that the kind of questions that you now ask if you wish, have to do with your attempts to wake up. The question of being awake is naturally based on the method that you have to follow in order to *try* become objective and by that I mean, to try to become a conscious person, and that even for the time being, this "I", functioning as a beginning of consciousness, ultimately must become part of a person and that gradually the personality will have to change in becoming an individual. In the proper relation to that what is of a higher kind or nature or being, and if he himself in the sense of having now, and being a man - being conscious - having a real conscience and having also a Will - to Do whatever is required of him to be done in this world or where ever he might be, that after a little while, that what now takes place in man will give him the possibility of more of an insight of knowing why he exists or was born or that it will give him a certain amount of control of being able to do and that the emphasis constantly is on Doing - not thinking, not feeling- but the actual application of that what you know, what you feel, and that the steps in the right direction in trying to develop this dexterity of becoming conscious is simply based on an application of that what you now know, and trying to find out about yourself by means of such an application. So that then the three rules ~~that~~ necessary to understand them quite clearly, about what is Work on one's self, do they consist in the first place in an observation process in which "I" observes "it" and records the facts about "it" and that we limit for the time being again, that what has to be observed, to the physical manifestations of the body. Not considering at the present time the functions of the feeling or the functions of the mind. But all the time having in mind, of course, that ultimately one ought to be able to be objective also regarding any kind of a feeling process and any kind of a thinking process. That in the second place, this observation, if it is understood correctly, and if it is done in an objective sense, so that the facts as recorded by "I" become truthful and absolute, has to be impartial regarding that what is being observed. This is

tremendously difficult because whenever the ordinary mind is trying to become so-called aware, it is subject to two things. One is the influence of the feeling on that what is recorded in the ordinary mind as a fact, and the second is the effect of that what is mental processes regarding certain facts which by association usually will indicate that the fact as received now in a new way or rather which as a new fact entered <sup>s into</sup> one's mind, is immediately classified. To go against that, and this is the particular way subjectivity works, to go against that and to establish an objective faculty which functions, that has to fulfill in the first place this first requirement, observing; and in the second place, that observation has to be impartial; and in the third place, it has to take place in the moment when it happens. This question of the moment is perhaps difficult to understand because we think that we live in the present. Our mind is not capable of understanding this present. It is capable of understanding anticipation in the future, it can by memory recall, it can live in the past, it can live in the future, but it never records at the present moment. It is an extremely difficult concept, and any of those who know something about Zen Buddhism will know that it is a requirement in order to free one's self from associations and that at that moment there is a possibility of timelessness which is objectivity as seen from the standpoint of subjectivity. So that the three things that have to be fulfilled at any attempt of wanting to work on yourself start of course with observing, start also with trying to introduce impartiality, that is in reality that what I see I accept for whatever it is without any wish to change. It means the recording in an intellectual way without interference with any kind of a feeling, so I separate the influence of my feeling center from the process of the mind and when the mind continues now to record such facts, they also are <sup>Lodged</sup> ~~lost~~ in the memory and then can become available for use by anyone whenever he wishes the real truth about himself. And in the third place, this question of the moment, we use the word <sup>Express</sup> ~~simultaneity~~ <sup>simul</sup>

for that, instantaneousness, at the instant when it does happen it has to be recorded, in order as I say to free one's self from associations and also in order to understand by experience that what is meant by timelessness, because the moment is the only kind of an idea and it is not a second, it is not a part of time, it is timeless, otherwise it would not be a moment. You can say it is a second, but even a second is limited in its time length. Time, when it is a moment, is a point. And the point then has no dimensions in any sense of time, not even in the sense of space. This is the most absolute value that a person could experience, together with something that is in him which is also of an absolute value in principle but which at the present time doesn't appear because it is covered up by different layers of our <sup>Present</sup> cultural civilization or education. Gurdjieff calls that "magnetic center". It is a center of a person in his essential existence of life. And for that reason it is a quality which makes life as a quality alive which then in man represents in him a life force and it is magnetic because it is attracted to that what is the totality of all life and it is a center because it is very small and centrally located within without being able to define exactly where it is, it is something that one can become aware of at certain moments, of saying this is that what I wish to protect if I want to continue to live, on earth or anywhere else. These <sup>two</sup> ~~two~~ things man is capable of having a concept of and that makes man different from an animal. It makes man able to realize and to have a possibility of insight of that what might become which at the present time is not there, but because of that he realizes he has the potentiality of being able to develop further. And that then with this as a desire on the part of man, he has to find a way of how to get out of the bondage of earth. This of course is the idea of religion. That one unites with that what is <sup>of</sup> a higher form of being, and if one calls it "God" or if one calls it half way - semi-God, in any event it is something that is away from earth which for the time being simply functions as that what is higher and towards which you wish to strive. And it is related <sup>to</sup> ~~towards~~ yourself in your own possible development. It is that really what is in man of the

highest kind of quality of emotion which sometimes he will call religiously as if it is the voice of conscience within him. Now this as a center, not very much developed, has a quality not of this earth the same way as moment is not belonging to this earth as we know it. And that mother nature prevents a person to go out and leave this earth because that what is required by mother nature is the continuation in some form of life as represented by a human being in order to establish and to keep in balance a certain way where mankind happens to be on earth in relation to the planets and the sun, and on the other side in relation to the moon and Annulios which is a little bit of a planet off the moon and which represents in the cosmic ray that what is the growing point of this ray from the absolute positive to the absolute negative. Now this is a little theory. So don't let me talk any more about it but I want you to be quite clear because you're not on that what is required for having an idea where you want to strive towards and that all the time you can answer your own questions if you remember this very well what are the principles what are involved and you then will know that sometimes you just talk talk talk a great deal of nonsense which only has to do with the condition of earth and actually with a wish that you would like to become different and that there are many things in life that are obnoxious and that you think you are entitled to a better deal of cards as it were and that what is measured out to you really should not be to you but to someone else and also that of course you will blame many conditions and other people for the kind of fate that has been meted out to you. All of that of course, these conditions ~~have~~ on earth you can describe and you can like them or dislike them any way you like, but whenever you talk about things that you experience in ordinary life and you want to look at it from the standpoint of using them in order to try to wake up you always have to introduce the attempt that you make for the utilization of such opportunities to wake up and that if you stay simply to the description of that what is taking place without ever mentioning any kind of an attempt or an effort to become

aware or to become objective or impartial or even to try to wake up or to get hold of yourself and to realize that you are what you are mechanically as you are, that in that there still is a desire to see if you could become impartial regarding all of it, then of course you are not talking about Work at all. You just talk about ordinary conditions. And you can do that whenever you feel like it. Whenever you come here for a group you talk about Work only. And you can make any kind of a quotation you like and you can make any kind of a reference to any books you have read. And you can discuss any kind of an experience you have experienced but all the time, what have you done regarding Work? That is, how often at such a time did it occur to you that you ought to do something about it in the sense of becoming aware or at least that you made an attempt to become impartial? For the time being I say we leave out this question of simultaneity because it's really difficult and at the same time if you're really impartial, I would almost say automatically it will be taking place at the moment that you experience, so don't worry too much about it. Now what kind of tasks have you given yourself? What kind of task would you want? What are the different things that you are up against? What is there in your life that is the least conducive to be reminded of Work? And conversely what have you done in the more easy or simple conditions of your life when you have tried to solve this extremely difficult problem? Because you see if you try to do it at times when it is already so difficult, you're a fool in making an attempt. And many times you talk about conditions when it is utterly impossible to even think about becoming consci<sup>ous</sup>~~ence~~ let alone that you can make an attempt. The time to start is when the conditions are very simple and when there is practically nothing really that binds you and if you then could find the observation of certain movements of yourself or the behavior of yourself in a physical sense in which there are no particular feelings involved at least you will have a chance that at such a time you may be able to be aware or at least <sup>if you can</sup> maintain it to be awake for a little longer. By awakeness I now mean the continuation of a state of awareness. By alertness I mean that one is alive

to that what exists in an ordinary sense, unconsciously, without introduction of any impartiality and that the alertness - this being alive, this seeing as it were this or sometimes recollecting, sometimes being up to a certain point in which you know that you are alive well enough - that has to go over into a state of observing. And observing now is a special term which by <sup>us</sup> ~~emphasis~~ is only used in connection with Work of Gurdjieff. So it is not observation in the real sense as we know it in ordinary life, but it is observation in the real sense ala Gurdjieff, which means that I make an attempt at the same time to become impartial to that what I so-called notice in the sense of being aware of the existence of that kind of a fact only. We can talk more about that <sup>in detail</sup> if you wish but now please, tell me what you wish to know, what questions are there?

Sherry: Mr. Nyland, I am not sure how to make my wish strong and based on me and my experiences rather than coming from other people.

N. No, you are right. I think it has to be in you. And I think that the conditions very often prevent you from having the wish. And that's why I say, whenever the wish is there, try to put it in practice whenever you can, in the easiest and simplest forms. Don't think that you can become aware whenever you are busy and engaged in certain things that require your attention. Because much of your life is based on the expenditure of an attention or of energy which you have because you want to live or do things and that naturally whenever you are doing them in ordinary life, you are engaged in that and you become of course interested with doing it well. So all of this means you become identified with whatever you are doing. Whereas the prescription for objectivity is if you are impartial that you are not identified with that what is a fact. So I put my body in the simplest way reducing the activities of the body itself to <sup>it</sup> ~~a~~ minimum. So that the simplest form of existence, if I can, I drain my thoughts so that the mind is functioning more or less because there happens to be blood and there happens to be impressions by means of my eyes and ears, but otherwise I try to reduce it so that it doesn't really think or worry too much. In the second place that what is my feeling I want

to reduce also because I don't want feeling to interfere with the fact of becoming objective. And then if I observe my body I do it with behavior forms which do not require anything special of my liking it or even classifying or describing it <sup>in</sup> a certain way when it is perhaps in a certain form of contortion. So I take the simplest sort of things like when I sit down, like when I get up, like just when I walk, when I pour a glass of water, when I drink coffee, when I eat a little bit, all these things don't require any particular like on my part because I do it as a matter of routine day after day. When I make the bed. When I sweep, without becoming interested that it is very clean or as you said in your last tape that you do it on your knees and hands with a brush and so forth in order to make it more difficult. It's fine. But you become interested that it is so difficult. Do it very simple. ~~do~~ <sup>do</sup> it slow. That will give you an idea that it is not as much routine and perhaps not as habitual and the fact of doing it slow might remind you that something else is involved. But simply get up and walk to the door and come back without any purpose. And only to give yourself a chance to see your self walk. To become aware of yourself. And as you walk. As you walk slow. As you turn around. As you do this or that - make movements with your hands ~~set~~ <sup>set</sup> down again, get up again, move your head left, right, whatever it may be, do this, do that, make a fist, open it up, all the time something can be in your mind functioning as if it is objective regarding that what is the total behavior. Ross mentioned tone of voice. Flexibility of the voice. Not in that routine fashion that I always use. I very often use a special kind of a voice with a special kind of a person. But change it <sup>around</sup> ~~about~~. The way I answer on the telephone. High, low, maybe with a certain rhythm, maybe stuttering, maybe a certain hummm like this, maybe "helooo" whatever it is, I use my voice for the purpose because it is strange. I'm reminded. I do it for a purpose. Absolutely nonsensical as far as regular earth is concerned. People will say, "What's the matter, are you sick?" And of course they have a perfect right to ask - but they are not interested in what I'm interested in when I want to work with myself. And I use my body for the purpose.

of putting it in all different kind of conditions to be reminded that something is at stake for me and I want to develop this "I". I develop "I" whenever I give attention to the "I" existing when I ask this little "I" to observe me, I split my interest in that what has to be done in ordinary life and I allow it as much or as little energy as is required for the maintenance of that, so that with this, a certain wish must still continue to exist that I now want to channel in the direction of wanting to become objective, and by that I mean that I make an effort now at that time to create something of an objective kind which I call "I" and I tell "I", "Go ahead and look at - observe" - so that something <sup>then</sup> that I call awakening, or being awake. This experience that I have in the beginning is as if something else is present to me in the form of light. That what I now experience in the waking-sleeping state is in the form of darkness. I can say it is an experience as if it is more conscious. But perhaps I don't know much about it. But I also know that when I make an attempt, a real effort to be awake to myself, it is at such a time, time stands still. And still I am, and I'm aware of myself existing and still my ordinary functions don't really function, or they don't <sup>come to</sup> ~~function~~ in my notice because I don't pay <sup>a</sup> ~~any~~ attention. Scrubbing is good. It is perhaps unusual. <sup>but</sup> ~~and~~ every once in a while, wait. Don't go on mechanically. You lose yourself. Any kind of activity. Immediately when you start to talk to explain things. Of course your voice can be in a certain way. Before you know it you're caught and you're unconscious. And you keep on <sup>talk</sup> ~~talking~~, talk talk until maybe after a little while you remember, "Ah, perhaps I should have observed myself, I should have been awake. I should have made an attempt that something of this 'I' could exist," So the more involved you make yourself in ordinary life the less chance you have. Try it when you get up. When you put your foot out of bed. When you get up from the bed. When you dress. When you wash. Take a bath or a shower. Do it slowly. The soap. Soap what you wish. Rub it in your eye if you want to. You see what I mean. It is these little things. And don't try it with other people. You become identified with it. You lose all your energy. You go out to them. But if you butter your bread, Again -

do it slow - do it fast. Different from the mechanical forms of behavior. And then you have a chance to see yourself. Walk to the door. Come back. Sit down. Nothing is involved. Nobody, not even you can say that you walk beautifully. Just walk. When you sit in conversation with other people and you don't say anything, and you do this - maybe <sup>that can help you</sup> Or maybe you do this. Or maybe this. And you now become aware of the movement of your body. If you don't want to show it you move your foot or your sit with your hand on your knee and you do that. Nobody will ask you what you're doing it for. You know why. These are the little things. Then you have a chance to have energy for that simple purpose and then you have a chance to develop something that can start to grow. I say it is something that is built perhaps on one cell. That the little "I" is no more than one cell. But the cell has life in it. Of a quality. And what you wish is to make it grow. So you create the conditions in which it can grow. As well as you can. It is as if the little "I" exists and there is a cloud. And all you do is to disperse the cloud so that the "I" can have a relation <sup>ship</sup> to you. You continue in whatever it is, but something is there what happens to be observing you. And when I do this, this is not conscious. It is just a form of behavior. But that what is not behaving can be observed by something as if outside, which then seeing this and observing it and being impartial to it records the fact of this activity. But I'm not even describing that I make movements. All I do is to exist. And to exist in a sufficiently live condition so that that what is here is not dead matter without moving so that the object that I look at through a telescope is at least a little bit dynamic. You see you make it too difficult. Start with the very simple things as I say in the midst of *company* and don't talk. If you want talk, talk a little bit differently. Ross related about his experiences with the tone of voice. What I missed out of it was the change of his tone of voice. He talked in exactly the same way as usual. That was awful. If he wants to record about the experiment about changing tones of voice, I would say ( -exaggerated example ) -then I would believe him. But he's making it very difficult.

Because he talks about something he did and he doesn't show that he has done it. Or rather that he has an ability that he has acquired, he has done it, then he would show that that was a result of his work. You see what I mean. If I get excited in an argument and I say, "Oh but I Work, Oh, but I Work", I know that I'm not Working because my whole behavior as manifestation is as unconscious as it can be. And I'm completely immersed in my attitude - posture - whatever I do when I tell further that I am Working - but of course I'm not. And then I say, "Yes, I really Worked" - it's different. Then I have to recognize that at such a time, you could have confidence. Because you know that the person in saying that is weighing his words and also using at that time his manifestations to indicate that he was really awake and he still awake as a result of that attempt. You see what I mean. So it's - you will see, but you must make attempts in the directions that it is - you are capable of doing. And whenever you are trying to do something that is too much, admit to yourself it is too much. Admit that you were asleep. And then say, "Now I admit, now I wake up to make up for that what I have failed in." The constant desire for Work has to be based on a realization that one is unconscious. And ~~that~~ one wishes to become conscious in the real sense of the word by the acceptance of that what is unconscious so that that what is now accepted is accepted by something that I call an observer, which is the little "I", which observing me, sees this unconscious state, but also recognizes in it a desire to become conscious. You see man is a strange kind of creature and I say he has two things that link him with a possibility of a higher form of living. One is the realizations and the concept of a moment which at times he really can become quite conscious about and the other is that what he knows is real life and it is his magnetic center which sometimes you might say knocks on the door in order to be let out. It wants freedom because it doesn't wish to live in the prison of a human body. And these are the two things that whenever I say, "I have not done what I should have done although I knew that I perhaps could have done it, and I wished I had done it". That at that time I say, "This is a form of life that is within me

and wishes to become expressed and now I'm sorry - you apologize - to that what is your magnetic center - "I'm sorry ~~that~~ I for got but I will help now - I will make up for it - I will now open the window at least so that you can have a little fresh air". Each opportunity at that time when I realize that I have not done what I should have done, then I do. You see, I don't wait. It's not that I feel sorry. I admit I am sorry. I admit that it would have been better if I could have been awake, but I wan't. But I'm not going to be sad about it. I simply say, "Yes, that's my unconscious state. That is what I am. Yes I realize. I accept this now as I am. But now-" and then I wake up. Each time I say that I have not been awake, that is an opportunity to be awake. Because each moment as it is going through me attached to time, as time flows through me, is for me an opportunity to be awake and each moment is the same, because each moment is absolute. Because of that it is the same. Therefore there is always the opportunity to be awake. That answers it? Alright. Now you Work, Sherry. Because you know. And you have a wish. <sup>I know that</sup> And you can. -Yeah.

David - I would like a task.

Mr. N. But David you remember the understanding we had. That is, ( ) It may give you sometimes struggle from yourself. Still you have to surround yourself, outside as well as inside, with that what I just now talked about. The reality of your life. The acknowledgement of that what you are, essentially. Religiously as Rose would say it, she would day you're a child of God. Sometimes one doesn't want to use that kind of a terminology. <sup>Because</sup> It may not have that kind of a meaning. <sup>but</sup> In each person at certain times there is a realization of something existing. Something that you cannot define. Something that you know exists and you almost are afraid even of looking at it and it <sup>comes</sup> ~~goes~~ out every once in a while in a certain activity or in a certain thought or feeling or the way one looks sometimes or sometimes in <sup>which</sup> ~~the way~~ one wishes to produce something extra-ordinary as a creation in art or in whatever form one is engaged in. This and whatever it

may be in man is something of such high quality that he is afraid even of showing it to the outside world. And it's quite right because he has to become responsible for it and it's for him the representation of that what is alive in him and sometimes he says, "It is the kind of quality that in principle links me with that what is of a higher something - being - above me." Sometimes one says, "That what is endless within me, that what is endless outside of me." Its real meaning of the microcosmos and the macrocosmos being the same in principle. At times in your life in your day. At times when you are busy. At times when you take off a little time and you sit then for one moment by yourself, and you contemplate, you start that way. It is like a meditation. You start that way. It is not the way you end. Because the way you end is without ~~a~~ thought. And you end without feeling. And you try by means of putting yourself in this kind of a state to relax and to bring everything to as low a level as possible so as to give a chance to that what is alive, you might say to come to the surface without being hurt and without being afraid. And you must not be afraid of coming in contact with it. So you do it when you are alone. All alone. And you don't talk about it. And no one knows. You are the only one. That what is within you <sup>is</sup> as your conscience, that knows. Because that is like God and that is where <sup>you are</sup> ~~Rose means~~ a child of God in having the quality of that what is God-like in <sup>man</sup> ~~you~~. The realization for yourself during the day three or four times to come to yourself in that sense and to really come to grips with the idea that what are you and that what is still within you, Holy precious, sacred, and <sup>wishing</sup> ~~willing~~ to be acknowledged by the rest of you. The division between that what you are and the outside world and whatever the personality is. And whatever has constantly covered up this particular reality for which sometimes as I say one is ashamed and sometimes one is actually interested in protecting it because it is the highest kind of thing that is in man that he knows he is responsible for. At the end is always responsible for. At the end he never wants to lose that form of life. He will fight against death if he doesn't understand why his life happens to be encased in the present form. And this form of contemplation

you start by the relaxation of your body. By the reducing of that what is mental and whatever is feeling. The reducing and draining process. Give it time, and then at that time when it is as you might say at its lowest ebb, there is a possibility of a recognition and then you say, "But - I - AM". At that time. That's your task.

Bob: May I have a task, Mr. Nyland?

N. Yes, Bob. Your task is very much like this. But the task is much more for recognition that you can in a moment realize that you exist. You don't have to go through the draining. There is something in you that is very very beautiful. And without being proud about it, you can be very happy that it is there essentially as a quality with which you are already familiar. And simply you are sometimes very sad that it is not there and should always be apparent. And you hid it by means of different things because as I said, you are uneasy in the presence of it, simply because you do not use it and you do not allow it to come out at the time when it could come out. When you work. When you do ordinary work. <sup>and you make something</sup> And you want to do it right. You want to make it really lovely. At such a time as really - let's say it's carpenter work maybe something that has to be polished. When you polish it, whatever it is that you have or wood or what and sandpaper or a file and that finally the touches that you give on it <sup>you take your</sup> ~~with your~~ hand. And you put it <sup>on</sup> to the surface that is polished and you move it and you hold that for a moment as if for that time in your hand you have a sensation of the polished surface and at that time that what is really you is in between your hand and the piece of wood. The recognition of that when you allow it at that time to come to yourself will give you life in a certain way and the recognition that you really - that you exist and that you exist for a purpose. That's your task. -Yes Alice.

Alice: I'm wondering why everything is so fuzzy. <sup>for me</sup> Whenever I try to - well I try lots of times to observe myself and it seems all blend into a generalization - it doesn't ever seem - like -

Mr. N: It looks fuzzy because you are. Because you don't think straight. Your mind simply goes from one thing to another. It's very difficult to concentrate on one thing only. And when you try, at the same time, all kind of other things go on in your mind. And you allow them to. That's what makes it fuzzy. You have to make up your mind that you want to concentrate on one thing only. And that any other kind of a thought that comes in you will say, "No. I don't want to think that or that. I am concentrating on this one thing." You take something in which you are physically engaged. You deliberately when you wash a dish or you dry a glass or you have a towel in your hand and you stand in front of the sink, or you use a piece of soap. All your thoughts go out to that what is in your hand and what you are doing. No other thoughts. No diversion of such thoughts. No thoughts entering about what are you going to do afterwards or that you have to buy something at the grocery store or that something else ought to be done and the cleaning. You see you say to that, "Nix, Nix, I'm busy." You <sup>S</sup>way. But you have to say it. And you have to do it. You have to have clarity in this fuzzy state. And unless you <sup>have have, to want to</sup> want to get rid of the fuzzy state - if you really wish, you can - but if it is half-way you will stay fuzzy and you keep on saying, "Why am I this way, why am I the other?" You have to start there. When you are determined you are doing this or that and nothing else. For instance, you walk. You walk deliberately by planting your foot on the floor the way you wish and you move your body with the whole weight on this one leg and move <sup>your</sup> ~~the~~ other leg slowly and then you change over, the weight on the other leg and plant the foot on the floor so that it holds it on the floor as if your going to stay there forever. This is the way you walk up and down the room, five times. You understand?

A. Yes. Thank you very much.

N. <sup>But</sup> You must do it, Alice. -Yeah

Dottie: I'd like to know if you collect data for the "I" when your awake or if being awake makes the "I" grow.

Mr. N. The "I" exists only for you when there is a wish on your part so that the "I" then can be cognizant of your existence. What takes place in you, when you wish to Work is the creation of a wish, a real desire, that "I" might exist. It produces in one's self a certain way in which the "I" could become visible from your standpoint, and where "I" could become observant from the standpoint of "I". It simply illustrates that if there is a curtain between "I" and it, when you take the curtain away, there is a possibility of an exchange and "I" can become observant<sup>of you</sup>. Now one can quibble about the fact, does "I" exist behind the curtain or does it come into existence when I pull the curtain away? I say one can quibble about that because for me, "I" does not exist as long as the curtain is in front. Theoretically I would like to assume that "I" is there, and when I pull the curtain away, I prove to myself that it is there. But for practical reasons I cannot say it exists when it has no influence on me and "I" cannot even see it as it were. So you see, leave that question as a theoretical one. And leave it alone because it doesn't matter. It has to do with the question of existence of infinity in the midst of finite forms. And whenever I say that something exists in the sense that it is omni-present, it must exist now, even if I am not aware of it. If I live constantly in limited forms I cannot be aware of something that is unlimited. But for the time being I am only interested in the times that the "I" can actually function. And I make this effort now by creating a condition in which the <sup>curtain</sup> ~~person~~ is simply opened up. You see, the opening up of this <sup>curtain</sup> ~~person~~ is from the top down. You see it is not from earth. If you remember the story in the temple, the curtain that was there, separating the Holy of the Holies. And it was then torn as it were as if the hand of God came and opened it up. This is the way it is with "I". This dispersing of fog which is between "I" and it, and that what is my wish creates a condition ~~in~~ in which the fog has to be dispelled. Then "I" exists for as long as there is

this desire on my part. When the desire disappears, the "I" again disappears pragmatically. That is, for me, it does not exist. Again I leave <sup>alone</sup> ~~along~~ if it has absolute existence, it is in existence. There are many things that I cannot perceive. But if I develop I get extra-sensory perception. There are certain things I know exist and for which I need an instrument to proving that they do exist. I know sometimes by the results that infra-red rays exist. But I cannot see them because they are outside the spectrum on the outside. I know that ultra-violet rays exists, and I know, and I know the chemical actions on certain photographic plates but I cannot see them outside the violet. The limitations that I have in my eye is simply that I can see one spectrum only. And there are many many spectrums. And many rates of vibrations which sometimes people with more sensory perceptions can see or become aware of, like a dog sometimes can hear sounds which I cannot hear simply means that I am not developed and that my mind or whatever my organ of perception is is not sufficiently sensitive. So now the question, "Does 'I' exist?" for me in my <sup>ordinary</sup> unconscious state of course there are thousands and thousands of times it will not exist but if my state becomes of a different kind of quality that then I will have a certain condition in which the perception of "I" is even allowable or that I can then be cognizant of the existence of "I" when six months or six years or six hundred years ago, I couldn't even perceive it. Much of this is still theoretical. The only practical way is to see if "I" is there when I make an effort and if something takes place then as if "I" is functioning so that then then affect on <sup>me</sup> ~~my~~ now being observed by "I" is under that kind of an influence, you might say, changing. That would be the proof of it. And I cannot give any other proof. Because no one else can see my "I". I can believe that they have it, the only way I will see it is by their behavior. If they say they are conscious, their

manifestations must indicate it. And if it is just a little bit of theory that is still there in their head, without practical application, of course there is no value, neither for them nor for me. You see what I mean. See it as two different things. ~~which can~~ <sup>which</sup> ~~Westill~~ belong to that. But if ~~that~~ <sup>which</sup> what is "I" crystallizes out and becomes noticeable when the conditions which I create are conducive for it. Let's say it this way. Clouds do not exist ~~but~~ <sup>and</sup> only at the time when the moisture in the air is too much for the air to contain. It being simply that it reaches when it reaches a dew-point at which that what is a cloud has to crystallize out and becomes a cloud the humidity of the air is too much for the temperature and the condition of the air in which it is to contain that quantity of water. And when the temperature is lower there will be a cloud or fog. As soon as it warms up because of the sun, the cloud disappears. It's exactly the same with "I". "I" becomes apparent to me when the conditions in myself are such which I create as a result of an effort that then "I" can exist in that kind of conditions. And when that condition is not there anymore, "I" disappears from my vision although in reality it may still be there. The question of infinity is a very interesting one. Particularly when we talk about it in finite terms and very finite perception organs. The incapability of some people to see flying saucers and when others can see it may be because certain forms of medium which is perceptive. Apparitions. Contact with spiritual world. All of that belongs to that same kind of classification. In general, the <sup>ESP</sup> esprit. And the ability, surely, as far as the people are concerned who are differently sensitive is exactly the same as color blindness. Some can see a few distinctions, others can not. It's a limitation.. Exactly the same as people growing up. Some remain a pigmy, and some only get five-foot-five, and others are six-foot-three. It's inherent in them. Each form on earth is limited to the form. There are always limitations on earth. Limitations for the growth of man. Limitations to the thickness of the atmosphere. Limitations to that what are

mountains being raised up at a certain point because of certain volcanic reactions. Up to a certain point and no more. The total quantity of all matter existing is definitely a quantity without having any chance to increase. That what is energy never is lost, but never will be made. All these concepts belong to that what we call natural law. And whatever is a psychological law is subject to exactly the same kind of limitations. The mind can only contain so many facts and then it is crowded. And unless something is done to empty it, the mind cannot function because it is too crowded to move. Too much compilation of data in one's self can increase knowledge but will prevent understanding. There are hundreds of examples of that kind. It doesn't matter you can fill them in yourself. The "I" is exactly the same kind of an idea. What is meant by "I", I don't know it until I experience it. Then when I experience it I may have a chance even to describe it. But you see I will not know until I have the experience. And that is why it is so necessary to go over from this theoretical knowledge of what ought to be done into the practice of doing it. And in doing it, I empty my mind because I use the knowledge which then becomes understanding and the understanding does not necessarily belong in my mind. It belongs to the totality of my being. And because of that my mind is empty. It can receive more data which then can become useful when I apply it again and again it is like the perpetual mobileing. Alright?

Q: May I have a task?

N: You write up what you now know about Work. For one week. Every day. What is clear and what isn't. As if you are trying to explain it to some one. Not convincing. For convincing, something else has to enter. And that is sometimes very difficult. The difference between that what is knowledge for one's self and the ability to formulate it is one thing. To convincing, if one wants to formulate it for a definite purpose, to convince someone

else, will have to have in it the quality of an emotion. It simply means that if that emotions is <sup>then</sup> instilled in the other person, the other person may become alive with that feeling of wishing to do something. So you see when I say, "write it up", it's only up to the point and it remains at that point, theoretical knowledge, formulated but clearly of that what is Work. What is Work for you. You probably have to base it on the experience of that what you know, and you can add to it that what you think you ought to do even if you don't do it. But try to become very clear. What is meant by observation. What is meant, really, by impartiality, by identification, by the acceptance of one's self as one is, if you can describe moment, very good. It is difficult to describe. But at least one can indicate in what direction it is. What is potential? What is extrapolation? What is expectance? What is reasonable from the standpoint of objectivity? What is conscience? What is really Will? What is man? What is the function of one's brain? To what extent is it divided? Why is there a difference between the reasoning of the mind and the conclusions of one's heart? Things of that kind. Try to think about it. You can quote. You can copy from what someone else has said. It's all to the good. It doesn't mean very much, if it is someone else. You own word. That what you know as a practicality in your life. That's what counts. Nobody else will count. What is right for you is you. It may not be right for someone else. But you have to be clear. And that what you know is your own ~~has property~~ . Try it <sup>have</sup> ~~for a~~ <sup>for a whole week</sup> week. Work on it every day. A little bit. Alright?, good

-Yes, Margaret.

M: Is there a direct relationship between accepting myself as I am, and accepting other people where they are?

N: Of course there has to be. But in order to find out first what conditions are as they are, I have to start with something that is within my means. For

myself I may be able to find out the relationship between a motivation and the manifestation because I am in that sense more familiar of course with myself. Sometimes I can judge the manifestations of someone else by what I think is their motivation. And sometimes I <sup>can</sup> say that I can read on their face what they are thinking. It is something that is of course related, particularly when I understand other people to be the same as I am. And that all of them are automatic and mechanical and unconscious. If I put it on this basis, then I will say, "I will understand people in their mechanicality because I know my own mechanicality and if I were in their case and understanding that what motivated them mechanically the conclusion has to be they behave the way they are. So <sup>now</sup> ~~that~~ it is two-fold. I accept myself as I am when I understand that that what I am manifesting is a result of that what I really am and how I have been brought up and whatever I consider now my unconscious state of behavior. This I can accept of myself. The second is that if I am mechanical, I can certainly assume that everybody else is also mechanical. And therefore my understanding of them if I understand their mechanicality, I will not be surprised to see that the way they are, the way they are, they have to be the way they are because they are mechanical. So now this particular exchange you might say is reciprocal. That what I understand of myself I can use for understanding others, and what I now see in others can help me to understand myself. And in that way of course I accumulate a great many data which are not primarily my own, but which are useful for me in my own development, particularly when I am now looking at certain things of myself which I've never seen before and which come you might say into light or ~~lighten~~ <sup>lit</sup> up because I pay attention to them. At the same time at this kind of consideration, the emphasis is always first on myself because as I say that is a domain that is within my reach. And later on, that what is developed in me, if possible as an objective faculty, the acceptance of myself as I am, I now can use in order to become

objective to the outside world. When it is a result almost like a side result of *by product* useful in many ways and sometimes so useful that the by-product becomes the main product dependent entirely on the conditions where I happen to live but one never must neglect the reason why the manufacturing plant was set into motion. If I want to make sulphuric acid that is my main aim. But in the process I may make many other things let's say like sulphur which is also very useful for the rest of sometimes maybe it becomes more important from a business standpoint to go in that direction and forget a little bit about the sulphuric acid. You see my main concern as a human being always remains myself. And that with this as I now can manipulate myself and I understand myself for whatever it is that I am and that I have control logically as a man on earth in relation to others, my task would remain quite selfish and will just remain contained within myself. And that of course as a result of this kind of Work that one gradually has to find the proper attitude in the relationship towards one's fellow man, there is no question about it that I have a task, but I can only fulfill the task when I know that what I am, I could give. If I don't know what I am, I don't even know what to give, and aside from that, I don't know how to give it. And moreover I don't know what exactly to give in what form for someone else when I don't know where they live. But you see ultimately and many times we talk in steps, that what has to be done first, and then the second and then the third, and in the end surely one has to understand people as they are, and love them. Love of mankind is the ultimate aim of man. We don't get there, I know. And if one is God, then one can love one's friends and enemies. And at the same time, the aim, even if it is far away, is an indication of the direction in which I have to go. All these things help, but it is not a question of the accumulation of data. It's not a question of being serious. It is a question of honesty, regarding one's own Work, in trying to find out what effects, in an absolute sense, this is honesty. Seriousness, I can take

facts even if they are a little bit tinted by interpretation. But in honesty, I can only have absolute *fool* -Yeah.

Q: Mr. Nyland, a task - do the tasks have the same characteristics as the vows which are discussed in the Oragian Version?

N: Usually the vows are much stronger.

Q: If I were given a task, and I succeeded at times and I failed at times, how am I in the end to view that task?

N: The question is that sometimes, the task - either one takes it on one's self or it may be given - is to test out what you can do. Sometimes a task is much too difficult. But it is far better to realize that it is too difficult and to admit it. Otherwise I will not find out what really my capacity is. If it is a task I can do, it is no task. If it is a task which requires just a little bit more than I can do, it could be very useful because there are always will be a point where automatically I would stop, and the requirements of the task is that I should continue to cross that point where I usually would give up. And I will do the task many times for that particular purpose where the task has been given by someone else, because then I will feel an added responsibility. With tasks a person has to learn that he has a certain desire, which, when he has the desire and it is reasonable, has to be followed up regardless of the cost. It's the only way by which I will find out what I really am, what I am capable of, and to do away with funny notions about myself. So with a task, it is like a measure. I measure up to that what I think the task is. Now, if I try the task and I cannot do it, I gain knowledge about myself. The next time I say, "I cannot have that kind of a task, because it is too much". When I continue to give myself tasks which are too much, I am a fool or I get terribly disappointed, and I will be embarrassed even to give myself another kind of a task because I know <sup>as I'm</sup> I am licked before I start. Tasks, when they are a little too much can give me wisdom about myself, not to over-shoot the mark

I have to learn to find out what I think I can do and then add as it were, ten percent.

This is determination for myself to have a little bit more of an effort than the amount of energy that I have available at a particular moment. And when that moment is there, the energy is exhausted. I have to draw on something that is real in the semblance of a will, having to overcome a difficulty in which then at that time I will muster <sup>much</sup> more energy for that particular purpose. in focusing it on accomplishing it in taking it away temporarily from other directions that it otherwise would be used. <sup>this is a</sup> ~~It's~~ a task. Because a task then requires that I have towards it an attitude, either I do it or I don't. And if I don't do it, I'm not worthy even of considering a task. The vow, involves my life. When I take a vow, I mean it. I mean it with all my heart, my body and my mind. A vow is a prayer. A task can be done when one or another or another center, at most two, never three, as soon as all three centers of myself are involved, it is a vow - and I'm willing to die if I don't fulfill my vow. My vow is extremely serious. It never should be taken unless it is for a purpose that will mean for me, life or death. It is in the accomplishment of it, I will remain alive. If I do not do it, I will kill myself. We only talk about tasks. -Yeah.

Q: Yesterday morning Daddy gave me a task to do one thing very slowly, which I did at work. I was back in the corner by myself, and just cutting paper on a paper cutter and I was able to be - to observe the body, but sometimes I seem to get -a- tied up in thinking - I seem to go at it sort of backwards in a way - I know it's not thinking about it, I know I don't visualize the body, and then I come down to a blank - <sup>really</sup> where I don't really know what it is. I feel that I've only been able to have an increased alertness to the body. I don't feel as though I've had any experience of awakening at all.

Mr. N: I think at times you might have a little indication of some kind of

an experience which is a little different from just noticing it. I don't think it lasts very long and I think you become very much engaged in having to do it slowly, so that your thought is constantly identified with that. As a result there is little left for wanting to become observant. But set certain things in motion in a certain tempo, and then you must leave it alone and let it run on its own. When you have set it in motion, and then when it doesn't require that kind of attention, then you can be open to the awakening. To be awake is an open-ness. That is, to put one's self in a state, willing to receive, as if "I" wishes to look at it. As if something comes from "I" towards you, as if the observation is in "I", which you allow to enter. It's exactly the opposite of focusing. In focusing, I'm tense. I wish to pray to God so that God will recognize me, but when I keep on talking to God, I'm constantly trying to go from me to God, I interfere with God coming towards me. You see, it is a one-way street. And I wish to be on the receiving end. The emphasis is on "I" and that what is it is the receptionist. But when this receptionist is so busy trying to get the telephone number of God, God has no chance and the line is all the time busy even if he wishes to call. Relax. Whatever you're doing. Slowness, fine. It's an indication that is different from usual. And then be open. And say to yourself, "Here I am, doing this". Say it. And change it in the slowness not only to the same kind of a movement that is slower, but add something to it. If you have to walk, if you have to stand on one foot, stand on the other. Take your time.. All the time, I am ready. I am willing to receive, sometimes one says, "God help me". Sometimes, "Lord, have mercy". Don't force it.

-Not two!

Q: I'm interested in this *what is the spiritual world* and-

N: See if you can get in contact with it. Then you'll find out. And if you cannot, go and ask some medium who is in contact with it. In the mean-

time, read as much as you can by people who have written about it, who have had some experience, or at least who have belief. There are several books of that kind. Satisfy your appetite first in that way. If you actually are interested.

Alice: I talked to some spirits.

Mr. N: Did you?

A: Yes, and I don't know what they are and I was wondering if you could -

Mr. N: Then I don't think you talked to spirits. Usually a spirit, if it's there, will tell you who they are. If the spirit doesn't disclose his or her name, they are not very much of a spirit, it's a little hallucination on your part.

A: That's what I wanted to know.

N: Yeah. I'm afraid.

A: Thank you.

N: The spiritual world exists, but it's difficult to be in contact with it. And very often when one has a chance, one has to be so completely labile, I call it, flexible, effacing one's self, so completely a channel, through which that kind of material, <sup>information</sup> data, etc. will flow, that if one is in any way waking-conscious, or not so-called physically asleep, or not put into sleep hypnotically, one always has the difficulty of remaining you might say passive while it is being used, and that's why there are many media who are not very good and afterwards start to interpret and re-interpret, and cannot distinguish any more between what is telepathy and what is real clairvoyance. But read about it. There is enough literature.

So now, I'll be away again. This time I won't come back like last time I was here. You are on your own. And you have a group. And you have to encourage people to come. And you have to meet them on their ground. So that you understand why they are living and why they wish to know something

about Gurdjieff and then talk Gurdjieff. Never mind what the experiences of any one in any kind of a direction. It may be good, it may be bad and helpful, it may be intermediate, it does not matter. Whenever you have a group, you talk about Work. It does not matter if so and so and so and so has said something similar. It doesn't make any difference whatsoever. It only can help you to stimulate you for Working. And that's the whole sense and idea of even reading All and Everything or anything that is connected with Gurdjieff or the ideas is that you all the time will talk about your experiences and the application of that what you know Work is and what it means. It is very good to have little bits of aphorisms of some other people like Ross mentions, this little booklet, Interest of the Brotherhood, etc., of course it 's interesting. So are a variety of thousands of other books. And experiences that you have had in any kind of a direction, whatever it may have been religiously that you are affected by it, or any kind of an interest that you might have had in Sufi or in Hinduism, or Buddahism, or any other kind of thing that is now and it has appealed to you. Fine. But now, we talk about Work, Ala Gurdjieff. This is the purspoe of a group of this kind. It is not the purpose to talk about any other kind of religion although it may be helpful, and it may be necessary to link it up with the state in which you are, and scientifically, psycholocically, philosophicallyx, religiously, artistically, all of that, can help but it has to end in how do I work now? If you don't want it, you don't belong in this kind of a group. Your group is very narrow minded. It is almost fanatic. And the reason why it is fanatic is that <sup>because</sup> there is nothing at the present time in existance that you can find out, I know, if you read it or if you study, that has to do with a method of Work. You can read the Bible. You can read the Upanishads, you can be in contact with Zen, you can try to find out what is meant by all kinds of Sufi literature, and where is (tape ran out - missing words) -correctly. Not simply the

use of the word, and the indication that perhaps that there is something. And I say there are several books of that kind and of course many people now start to imitate a little bit of something that has to do with consciousness. And usually what is forgotten is impartiality. And then sometimes it is as if one wants to increase the possibility of the development of one's mind in a certain way as if by it's self it could become refined more and more so that finally as if alchemistry means that the changing over from lead into gold will simply take place. No, there was always a philosopher's stone necessary, or some kind or other under which influence it would happen. There is no possibility of subjectivity ever going over into objectivity simply by itself. There has to be a catalyzer in the presence of which - and the catalyzer is objectivity - in which that kind of a change will take place. Sometimes I call it a quanta. Some kind of a form of energy in a conected form which by it's mere presence will enable a change to take place from a state of components<sup>W</sup> to a state of unity or fusion. And if you can find it anywhere else, and of course I don't deny that it exists, and that if you with a great deal of labor can get something out of The Secret Doctrine, or that you actually can understand the Vedas and you can read the Mahabarata or even the Bagavadghita or any of those holy books, all kinds of sacred books of the east, if you know something about Sufi literature and how to read it, if you know the Koran, and you can actually read between the lines, and if ultimately maybe you can even understand the Bible, if you understand really what is meant by <sup>that</sup> what is being said in Essene language, then of course. But, at the present time, where do you find simplicity spelled out of how to Work - in life - in daily life - in everyday life without withdrawing and going to a little ivory tower or somewhere being closed up in a cloister, this is the kind of thing that I

mean, either you have to become serious about the wish to apply in your life that what you know, and then it will affect the conduct of what you should be and also for yourself that it is the proper place to religion so that it could become your conscience, in that what is the place of God in your life, the development of your Inner - ~~the~~ <sup>the</sup> potentiality. And what really should be done by a man when he finds that he is a man and wishes to continue to live in reality in accordance with certain definite rules, maybe the Holy rule, maybe the Golden, maybe some way be which he knows how in his life he has to be reminded of what is really his aim and finally to reach the point where he can understand the place that he should fulfill. But do it. And don't fiddle around too much with all kinds of other philosophies which are perfectly lovely and beautiful and at times very satisfying for your heart. Maybe sometimes for your mind. Maybe. But it will not help you immediately when you have to be some where in the street, people bump into you, you swear at the policeman. <sup>the</sup> A question of work in a group of this kind is that you actually talk about Work. You can use all kind of other vehicles. And you can talk about the niceties about so and so and this and that of course. They have existed. Such people had lives. Micheal Angelo, Leonardo de Vinci, Beethoven. Surely. What do we know about them? And we don't know to what extent they were conscious. Surely we know they never heard of Gurdjieff. But we're not talking about Gurdjieff. He was only a means of telling us something about esoteric knowledge and what is really objectivity in the sense that a man when he is alive on earth could extricate himself out of the conditions in which he now happens to live. That's the whole point of Work. And it happens to come through Gurdjieff, blessed be his soul. At the same time, why become fanatic? If you can find it in the little mustard seed, you don't have to go to an oak. But find it. And when you want to come to a group

of this kind, stick to that particular requirement. We talk Grudjjeff. Never mind what you have experienced before. Lovely and beautiful.. It has brought you to this point of interest in Gurdjieff. That's all. And now that is the subject and the topic of conversation of the future. Don't lose yourself in all kinds of discussions. If you do, I hope I don't hear about it. But if you send me tapes, I have to listen to it. And I don't want to listen to all kind of things that I can find out in a book. I like to know if there is a group if they talk about Work. And if they talk about it, do they <sup>talk</sup> rightly in accordance with what I think is the real knowledge or at least the ideas as formulated in the correct manner. That's my interest. No more. I want to make sure that you don't go astray so that you don't have to make a detour later. That you can profit by what we do know, small as it is, and limited as it is, I know it better than anyone else. But at least that you talk about something that is really worth while. And don't talk about what for me is nonsense and what means simply when I have to listen to it and that perhaps every turn of the wheel that I think that perhaps something else is still around the corner and that I remain disappointed, and at the end of the tape I say, "Why did I waste my time in having to listen to it?" I won't do it, you know. After a little while I don't want to listen to such things. But I will listen continuously to any kind of an attempt on the part of anyone who is honest and serious in the wish to find out what to do in order to free himself from the bondage of earth, realizing that he is now imprisoned in some form and at the same time that there is a possibility for him to find out why <sup>why</sup> shouldn't he be free - now? And why should the road towards such freedom be closed to him? It isn't. It is not closed. And anyone who wishes to Work, anyone who sets out and remains on the road, remains constantly having in mind an aim and wishing to reach it because it has to solve the

problems of his own life and finally has to give him peace of mind in which he is satisfied and in equilibrium and knowing then what he should do that then he will continue to work towards that aim. People can reach it. No one is excluded. That doesn't mean they will reach it all. Far from it. But the possibility always is there. Always. You find out to the extent you make that possibility into <sup>the</sup> probability and when you continue you become committed, maybe then the probability will become the actuality of living. This is the aim. With that I go back again to New York. We will be in contact. You will send me some tapes. You give me the quality of that <sup>the</sup> principle, that what belongs to your Tuesday meetings. A discussion, alive enough with a contribution on your own part of that, what is your experience and on which you want some enlightenment or at least it will give you a chance of exchange among us. When you talk to - I call it nonsensical expenditure of energies. So I wish you a good time. I wish you good work. I wish you development. I wish you increased numbers of group members, <sup>so</sup> but that the difficulty of having differences of opinions are a little bit ironed out because there is a variety of new material flowing in. After all, a group should be the representation of a man in all <sup>his</sup> capacities, and the more multitudinous a man can be, the more he can have facets to the rest of the world, the more complete such a person could be, even in ordinary life. I hope you'll have aliveness in your groups. Persist and have patience. It is not easy, but it is rewarding if you really wish to find out.

Good Night, everybody.